A Notable collection of diuers and sondry places of the sacred scriptures/ which make to the declaratyon of the Lordes prayer/ Comenly called the Pater noster.

Gathered by the famous Clerke Master Peter viret/ Frenchman.

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The Places

Of Holye Scripture/whyche make for the declaracion of the Lordes Prayer/Comunely called the Pater noster.

Of the Prayer.

Axe/and it shalbe geuen you. Seke/and ye shal fynd. Knocke/and it shalbe opened vnto you. For who soeuer asketh receueth and he that seketh/fyndeth/and to hym þ knocketh/it shalbe opened. Mathew vij.b Jeremi.xxix.c. John.xvi.c.

And when thou prayest/thou shalt not be as the ypocrites are. For they loue to stande and praye in þ Synagoges/& in þ corners of the streates/to be sene of men. Verely I saye vnto you/they haue their rewarde. But when thou prayest/entre into thy Chambre/and shut thy doore to the/and pray to thy father which is in secret: and thy father whiche seeth in secret/ shall rewarde thy openly. And when ye praye/bable not moche/as the heathē do: for they thynke that they shalbe heard for their moche bablynges sake. Be not ye lyke them therfore. For your father knoweth wherof ye haue nede/before ye aske of hym. After thys maner therfore shall ye praye. Oure father which art &c Mathew vi.b.

Lykewyse the spirite also helpeth our weakenes. For we knowe not what we shuld desire as we ought: nevertheles the spirit it selfe maketh intercession mightyly for

for vs wyth vnoutspekeable groninges. Nowe be it he that sercheth the hart knoweth what the minde of the spyryt is: for he maketh intercession for the sayntes/ according to the pleasure of God. Romanorum.viij.d.

Beleue me the tyme cōmeth that ye shal neyther vppon this montein nor at Jerusalem woshyp the father. The time commeth and is nowe alreadye/ that the true worshippers shall worship the Father in spiryt and in trueth. For the father wil haue such to worship hym. God is a spiryt/ and they that worship him must worship in spiryte and trueth. John.iiij.c.

For we are the circumcysyon / even we ẏ serue God in the spirite. Phil.iij.a. Also I shall praye wyth voyce/ but I shal pray wyth vnd̄stādig. Yet had I lever in ẏ cōgregacion to speake five wordes with my vnd̄stādig/ ẏ I maye enforme other also/ rather thē tēne thousand wordes w̄ tōge i. Cor.xiiij.c.

I wyl therfore ẏ men pray in al places/ lyftig vp pure hāds w̄out wrath or strife i. Timoth.ij.b.

Watch therfore at all tymes and pray Luke.xxi.g.

Pray

Pray alwaies with al maner of prayer & supplycacion in ỳ spyrite. Ephes. vi. c.

I will always prayse ỳ everlastig/ his praise shalbe alwaies in my mouth. Psal. xxxiiij. a.

We reioyce before God of you/ we pray excedigly day and night. i. Thess. iij. b.

Men ought alwaies to pray ād not to lese ue of. Luke. xviii. a.

Pray without ceasing. i. Tess. v. d.

Verely/ Verely I saye vnto you what soeuer ye do aske my Father in my name/ he shal gyue it you. John. xvi. e.

The two cõdicions whych are chefely required in prayer.

Marc. xi. c.

What soever ye desyre in your prayer/ beleve that ye shall receyue it/ and ye shal have it. And whā ye stand and pray/ forgyue yf ye haue ought against anye man/ that your father also in heaven/ maye forgyue you your trespaces.

Our father

We haue but one God/ even the father of whome are all thigs & we in hī. i. Cor. viii.

I am the father of Israell Jerem. xxxi.

I wyl be your father & ye shalbe my sõs & doughters

doughters/ saith ỹ almighty lorde ij. Cor. vi. d.

Shuld not a sonne honour his father/ and a seruaunt his master: if I be nowe a father/ where is my honour: if I be the lord where am I feared: Malach. i. b.

Is ther any man among you which if his sõne asked hym bread/ wold offer him a stone: Or if he asked fysh/ wold he proffer him a serpent: If ye then which are evell/ can gyue your children good giftes: howe moche more shall your father which is in heauen/ gyue good thynges to them that aske him: Mat. vij. a.

Thou lord arte our father and Redemer and thy name is everlasting/ Esay. xliij. c.

I prayse ỹ/ o father and lord of heauen and earth/ that thou hast hyd these things from the wyse and prudent/ & opened thẽ vnto Babes. Euen so Father/ for so it pleased the. All thinges are geuen over vnto me of my father/ and no man knoweth the sõne but the father: neyther knoweth any man the father saue the sonne/ and he to whome the sonne wyll open it. Mathe xi. e. Mathew. xxviij. c. Luc. x. c. John. iij. e. vij. c. viij. b. x. b.

Behold what loue ỹ father hath shewen

on

on vs / ꝑ we shulde be called the chyldren of God. 1. Iohn. iij. a.

For so much then as ye are childeren / God hath sent the spirit of his sonne into your hartes / which crieth: Abba (that is) father. Wherfore nowe thou art not a seruaunte / but a sonne. If thou be a sonne then arte thou the heyre of God / thorowe Christ. Gal. iiij. a Roma. viij. b.

For who soever are led by the spirite of God / are Gods Children: for ye haue not receiued the spyryte of / bondage to feare any more / but ye haue receiued the spyryte of adopcion / wherby we cry Abba (ꝑ is to saye) father. The same spirite certifieth our spirite ꝑ we are the chyldren of God. If we be childrē / then are we heyres also / namely the heyres of God / and heyres annexed with Christ. Roma. viij. b.

Haue we not all one father? Hath not one God made vs? Why doth every one of vs then despyse his owne brother / and so breake the Couenaunt of our Fathers? Malach. ij. b.

Is not he thy father and thy Lorde? Hath not he made the and Prepared the? Deut. xxxij. a.

Which arte in Heauen.

and

And cal no man father vppō ærth/ fōr one is your father which is in heauē. And ye shall not suffer your selues to be called masters/ for one is your master/ namely/ Christ and all ye are brethern. Mathew. xxiij.a.

Unto the/ lyft I vp mine eyes/ thou ỳ dwellest in the heauens. Psal. cxij.a. ij. Paralyp. vi.d. Esay. lxvi.a.

The lorde hath prepared hys seate in heauen/ and his kingdom ruleth ouer all Psal. cij.c/

Our God is in heauen/ he doth what soeuer pleaseth him. Psal. cxv.a.

All the heauens are the lordes/ and the earth hath he geuen vnto men. Psalmes. cxv.d.

Heauē is my seat & ærth is my fote stole where shal now the house stād ỳ ye wyl buylde vnto me? & wher shall be the place that I wil dwel in? as for these thigs/ my hand hath made thē all/ ād they are al created/ sayth the lord/ Esay. lxvi.a.

Do not I fulfyl heauē & ærth (saith ỳ lorde) Jerem. xxiij.d.

For heauen & ỳ heauē of all heauens may not cōprehēd hī. Who am I thē that I shuld buyld hī an house? i. Reg. viij.d.u

Chron

Chron. ij. b.

But Salomon buyld him an house/ how beit the hyghest of all dwelleth not in temples that are made w̄ handes/ as the Prophet sayth. &c. Act. vij. f.

God which made the worlde/ and all ꝑ therin is/ for so much as he is lord of heauen and earth/ dwelleth not in Temples made of hands/ neyther is he worshipped with mens handes/ as though he had nede of any man. seyng he hym selfe geueth lyfe and breath vnto al men euery where: & hath made of one bloude all the generacyon of men to dwell vppon all the face of the Earth: and hath assygned borders appoynted before/ howe long and farre they shuld dwel/ that they myght sele and find him. And truly he is not farre from euery one of vs/ for in him we lyue/ move and haue our beyng/ as certeyne of your owne poetes also haue sayd: we are his generacyon. &c. Act. xvij. d. and. e.

Halowed be thy name

I wyll make the name of my holynes to be knowen among my people of Israell/and I will not let my holy name to be euell spoken of any more: but the very heathen also shal knowe that I am the Lord the holy one of Israell. Ezech. xxxix. b.

At that tyme shall there be one Lorde onely/ and his name shalbe but one. i. Zacha. xiiij. b.

I do not this for your sakes (O house of Israell) but for my holy names sake. Ezech. xxxvi. d.

Bring

Bring me my sonnes from farre/ & my doughters from the endes of the worlde: Namelye all those that call on my name. For them haue I created/ fashyoned and made for myne honoure. Esay. xliij. a.

And the tyme shall come/ ỳ whosoeuer calleth on the name of the lorde/ shalbe saued. Joel. ij. k.

O Lord our gouuernour/ howe wonderful is ỳ name in al ỳ world. Psa. viij. a

From the rysing vp of the sóne/ vnto ỳ going down of ỳ same/ my name is great amóg ỳ gẽtyles/ yea in al places. Mal. i. c

The lord is hye aboue all heathẽ/ & his glory aboue the heauẽs. Who is lyke vnto the lorde our God/ that hath his dwellinge so hygh/ whych humbleth him selfe to beholde that is in heauen and ærth: whyche taketh vp the symple oute of the dust and lyfteth the poore out of the myre. The Lordes name is worthy to be praysed, frõ the risyng vp of the sonne vnto the goyng down of the same. Psalm. cxij. a.

Synge vnto the Lord and prayse hys Name/ be telling of his Saluation from day to day. Declare hys honoure amonge the heathen/ and his wonders among all people. Psalm. xcv. a.

The

The name of the Lorde is a strong castell/the ryghtuous flieth vnto it/& shall be saued. Prouerb. xviij. b.

Not vnto vs (O Lorde) not vnto vs: but vnto thy name geue the prayse/for thy louynge mercy and faithfulnes. Psalme. Cxv. a.

Helpe vs (O God our Sauyour) for the glory of thy name: O deliuer vs/and forgiue vs our sinnes for thy names sake Psalm. lxxviij. b.

Leade my in thy way (O lord) that I walke in thy trueth. O let my harte delyte in fearing thy name. I thanke the/o Lord my God/and wyll prayse thy name for euer Psa. lxxxv. b. cix. a. Chro. xxix. c

A frewyll offring will I geue the/and prayse thy law/o lord/because it is so cõfortable. Psalm. liij. a.

I will declare ỳ name vnto my brethren/in ỳ middest of ỳ cõgregacion wil I prayse the. Psal. xxi. c. xxiij. a. Ebr. ij. c.

The Lord gaue and the Lord hath taken awaye: Now blessed be the name of ỳ Lord. Job. i. d.

Let vs therfore by hym offer alwayes vnto God the sacrifice of prayse: that is to say the frute of those lyppes which cõ-

fesse

kelle hys name. Ebze. xliij. c. Pſal. xci. a.

Thy kingdom come

Seke ye fyrſt the kingdome of heauen and the ryghtuouſneſſe therof / ſo ſhall all theſe thingꝭ be miniſtred vnto you. Mat vi. d. Luke. xij. d. iij Reg. iij. b.

The kyngdom of God is not meate & dzinke but ryghtuouſneſſe / peace and ioye in the holy gooſt. Roma. xiiij. c.

The kingdome of God is not in wozdes: but in power. i. Cozin. iiij. c.

The

The kyngdom of God cómeth not wyth outwarde apperaunce/ neyther shall it be sayde: Lo/ here or there is it. For beholde the kyngdome of God is inward in you. Luke.xvij.c.

Except a man be borne a newe/ he can not see the kingdom of God. Jhon.iij.a.

Except a mā be borne of water and of the spirite/ he can not come into the kingdom of God. Jhon.iij.a.

Whosoeuer receaueth not the kingdome of God/ as a chyld/ shall not entre ther in. Luke.xviij.b.

Flesshe and bloude can not inheret the kingdom of God. i. Cor. xv.c.

The kingdom of heauen suffreth violence/ and the violent plucke it vnto them. Math.xi.b.

Which hath deliuered vs frō the powr of Darkenes/ and translated vs into the kyngdome of hys deare Sonne/ in whome we haue Redemption thorowe hys Bloud/ namely/ the forgeuenes of synnes Collos.i.b.

Thē shalbe ỹ ende/ whē he shall delyuer vpỹ kingdome vnto God the father. Whē he shall put down al rule & superiotē & powr. For he must reigne til he haue

put al

all hys ennemies vnder fete. The last ennemye that shall be destroyed is death. i. Cor. xv. c.

Similitudes of the kingdom of God. Mathe. xxiij. a. e. Mar. iiij. a, b. Luke the viij. a. b. Math. xiij. e. Mark, iiij. d. Luke. xiij. d e. Math. xiij. f. g. xviij. c. xx. c. xxij. a Lu. xiiij. d. Mat. xxv. a. b. Luk. xix. b. xv.

Thy will be done in Earth, as it is in Heauen.

What wylt thou that I shall do? Act. ix. a

Teach

Teach me to do the thing that pleaseth the/for thou art my God: Let thy louyng spyryt leade me forth vnto the Lande of rightuousnes. Psal.cxlij.b.

This is the will of him which hath sēt me/that who soever seeth the sonne/ād beleueth on him/haue everlastinge life/ād I shall rayse hym vp at the last daye. John. vi.e.

Thou shalt do that which is ryght ād good in the sight of the lord/to the intent that thou mayest prosper. Deut.vi.b.

Ye shall not do these thīges which seme good in your owne eyes Deut.xij.a.

A man thinketh all hys ways to be cleane but it is the Lorde that fashyoneth the mindes. Pro.xvi.a.

My councell shall stande: and I shall do what soever pleaseth me. Esay/xlvi.

He handeleth according to hys wyll among the powers of heauen and among the inhabytours of the earth/and there is none that maye resyst his hande/or saye: what doest thou? Dani/iiij.e.

So lieth it not thē ī any mās wil or rūnig/but in ẏ mercy of God. Rom.ix.b.

For it is God wͤ worketh in you both ẏ wyll and the dede. Phil.ij.b.

He worketh all thinges after ꝑ counsell of his owne will, that we might be to the praise of his glory. Ephe. i. b.

Such trust haue we thorow Christ to Godwarde, not ꝑ we are sufficient of our selves, to think any thing as of our selves but our ablenes cōmeth of god ij. cor. iii. a.

I do not ꝑ I wil, but what I hate ꝑ do I. Yf I do now ꝑ ẅ I wil not, thē graūt I ꝑ ꝑ law is good. Item ꝑ good ꝑ I will do I not, but ꝑ evel ẅ I wyl not ꝑ do I. I cē I fīd by ꝑ law, ꝑ whā I wil do good, evel is prēsēt ẅ me. For I delite in ꝑ law of god after ꝑ inward mā: but I sē ā other lawe in my mēbres, ẅ striueth agaīst the law of my minde, & taketh me prisoner in the law of sinne, ẅ is in my membres. O wretched man ꝑ I am, who shall deliver me frō ꝑ body of this death? I thāk God thorow Jesus Christ our lord. Roman. vii. c.

He ꝑ doth ꝑ wil of God, abideth for ēv. John. ii.

O prayse the lorde, ye angels of hys, ye that be mightie in strength, fulfilling hys commādment ꝑ men may heare the voice of his words. O prayse the lord al ye his hostes, ye seruauntes of hys, that do hys

pleasure

pleasure. Psal. ciij. a.

Glory be vnto God an hye / and peace vppon earth and vnto men a good wyll. Luke. ij. b.

Who said to Cirus: thou art mine hirdsman / so ꝑ he shal fulfyll all thigs after my wyll. Esay xliiij. e.

I am come downe frō heauen / not to do mine owne wyll / but the wyll of hi ꝑ hath sent me. John vi. d.

Sacrifice & offering thou wouldest not haue / but ꝑ hast opened mine eares: burnt offrings & sacrifice for sinne thou hast not allowed. Th ē sayd I: Lo / I come in the beginning of the boke it is writē of me ꝑ I shuld fulfyll thy will (o my God) & ꝑ ā I content to do: yea the law is within my hart. Psal. xxxix. b. Ebr. x. b.

I seke not mine owne will / but the wil of my father ꝙ hath sēt me. John v. c.

Not my will / but thy wyll be fulfylled Luk. xxij. e.

Forasmoch thē / as Christ hath suffred for vs in the flesh / arme your selues lykewyse with the same mind. For he whiche suffreth in the flesh / ceaseth from sinne / ꝑ henceforth (as moche time as yet remayneth in the flesh) he shuld not lyue after ꝑ

lustes of men/but after the wyll of God. i. Pet. iiij. a.

Not as I will but as thou wilt. Mat xxvi. d. Marc. xiiij. d.

And fashyon not your selues lyke vnto this world but be chaũged thorow the renewing of your mind/ ẏ ye may prove what thinge that good that acceptable ad perfect wyll of God is. Rom. xij. a.

For this is the will of God/ even your sanctifienge/ that ye shulde absteyne from whoredome/ that every one of you shulde knowe howe to kepe his vessell in holines and honour/ and not in the lust of concupiscence/ as the heathen/ whiche knowe not God. i. Tess. iiij. a.

Wherfore be not ye vnwise/ but vnderstande what the wyll of the lorde is. Eph. v. b.

Alwaies feruently laboring for you in prayers that ye may stand perfect & ful in all ẏ is ẏ wyl of God. Col. iiij. b.

And this is the free boldnes which we have toward him/ that if we aske any thig accordinge to hys wyll/ he heareth vs. i. John v. b.

The God of peace ẏ brought again frõ ẏ dead our lorde Jesus the great shepard

of

of the sherpe/thorow the bloud of the euer=
lasting testament) make you perfect in all
good worckes to do hys wyll/ worckyng in
you that whych is pleasaunt in hys sight
thorow Jesus Chryst to whome be prayse
for euer and euer. Amen
Ebre. xiij. d.

Gyue vs this day our dayly breade.

The blessing of the Lord maketh rych
men/as for carefull and trauayle it doth
nothing therunto. Prouer. x. c.

Ye

He geueth foode vnto all flesh/and his mercy endureth for euer. Psal. cxxxv.

For vnto whome soeuer God geueth riches/goodes and powr/he geueth it him to enioye it/to take it for hys portion/and to be refreshed of his labour: this is now the gifte of God. Eccle. v. d.

The lorde wyll not let the soule of the ryghtuous suffer hunger/but he putteth the vngodly from hys desyre. Proue. x. a.

I haue bene yong & now am olde: yet sawe I neuer the ryghtuous forsaké/nor his seed to seke theyr Breade: Psalme. xxxvi. d.

Who prouideth meate for the Rauen/when hys yong ones crye vnto God/and flye about for want of meat. Job. xxxviij d.

Whych geueth foder vnto the catell/& fedeth the yong Rauens that call vppon hym. Psalm. cxlvi. b

Yea and the yong lyons/whych roare after the praye/and seke their meate at God Psalm. ciij. c

They wayte all vppon the/that thou mayest geue thē meate in due seasō/whē ỹ geuest it thē/they gather it: whē ỹ openest thine hād/they are filled w̄ good. Psa. cii

D cast

D caſt thy burthen or care vpon ꝑ lord/ and he ſhall noriſh the. Pſal. liiij.c.

Caſt all your care on hi/ for he careth for you. i. Petr. v. a.

Be not careful but in al things let your peticions in prayer and ſupplycacion/ w̄ geuig of thankes/ be knowne before God Philip. iiij.

Therfore I ſaye vnto you be not ye carefull for your life/ what ye ſhall eate or what ye ſhall Drynke: nor yet for youre body what ye ſhall put on/ is not the lyfe more worth thē ꝑ meate & the body more of value then raymēt: Beholde ꝑ foules of the ayer: for they ſow not/ neither repe nor yet cary into ꝑ barnes: & yet your heauenly father fedeth them. Are ye not moche better thē they: Which of you (though he toke thought therfor) could put one cubit vnto his ſtature: why care ye then for raiment: Conſider the Lilies of the Feld howe they grow. They laboure not/ neither Spinne. And yet for all that I ſaye vnto you/ that even Salomon in all his royalte was not arayed like vnto one of theſe. Wherfore if GOD ſo Cloth the Graſſe/ whyche is to Daye in the Feide/ and to morrow ſhalbe caſt into ꝑ furnace/

ſhall

shall he not moch more do the same vnto you/ o ye of lytle faith? Therfore take no thought/ sayīg: what shal we eat/ or what shall we drink? or wher w̄ shall we be clohed? After al such do ẏ heathen seke/ For your heuenly father knoweth/ that ye haue nede of all ẏse thinges. Seke ye fyrst ẏ kingdom of heauē & the righteousnesse therof/ and al these thynges shall be ministred vnto you. Math. vi. d.

Care not then for to morrowe/ for the morrow shall care for it selfe: Euery daye hath ynough of his own trauayle. Ibidē

A praier of Salomon for a cōpetēt lyuing.

Two things will I require of ẏ/ that thou wylt not deny me before I dye. Remoue from me vanytē and lyes: geue me neyther beggery nor ryches/ onely graūt me a necessary lyuing. Least if I be to ful I denye the/ and saye: what felowe is the Lord? And least I being constrayned thorow pouerte/ fall vnto stealing/ & forsweare ẏ name of my God Prouerb. xxx. a

If ryches encrease/ set not your harte vppon them. Psal. lxi. b.

And

And forgyue vs our tresplasses.

It is I, It is I onely, that for myne owne selfe sake do away thyne offences, & forget thy Sinnes: so that I wyll neuer thynke vppon them. Esay. xliij. d.

As for thyne offẽces, I dryue them away lyke the Cloudes, and thy sinnes as the myst. Turne the againe vnto me, and I wyll delyuer the. Esay. xliiij. d

the

The lord is full of compassion ād mer-
cy/ long sufferinge and of great goodnes.
He will not a!waye be chydinge/ neyther
wyll he kepe his angre for euer. He hath
not delt with vs after our synnes/ nor re-
warded vs accordinge to oure wickednes.
For loke how hye the heauē is/ in cōpary-
son of the earth/ so great is his mercy also
towards them that feare him. Loke how
wyde the East is from the West / so farre
hath he set our sinnes from vs. Yea lyke
as a father pitieth hys owne childzen/ euē
so is the Lorde mercifull vnto them that
feare him: For he knoweth wherof we be
made. He Remembzeth that we are but
dust. Psalm.ciij.a.

Shame not to confesse thine errour/ & sub-
mit not thy self vnto every man/ becau-
se of sinne. Eccle.iiij.d.

If we say that we have no sinne/ we de-
ceaue our selues / and the trueth is not in
vs. But if we knowledg our sinnes/ God
is faithfull and iust to forgiue vs our sin-
nes / and to clense vs from all vnrighteu-
ousnes. If we say we haue not sinned/ we
make him a lyer/ and hys worde is not in
vs. i. Iohn.i.

Who can say: my hart is cleane/ I am
innocent

innocent from sinne.

There is not one rightuous man in al ye earth that doth good and sinneth not. Ecc vij.c.i.Reg.viij.e.Psal.liij.a.Rom.iij.b.

The rightuous falleth.vij.times. Pro xxiiij.c.

What is man that he shuld be vncleane/ what hath he yt is borne of a womā/ wher by he might be knowne to be rightuous. Beholde/ he hath found vnfaithfulnes among his owne saintes: yea the very heauens are vncleane in his sight. How moche more thē an abhominable & vyle man whiche drinketh wickednes lyke water. Job.iij.b.xv.b.xxv.b.

Who can tell how oft he offēdeth: Oh clense thou me frō my secret fautes. Psal. xviij.b.

I turned me vnto God the lorde for to pray & make mine intercessiō/ wt fastig/ sak cloth & asshes. I prayed before ye lord my God & knowledge saying: O lorde thou great & fearefull God thou ye kepest coue naunt and mercy with thē which loue the ād do thy cōmaūdementes. Dan.ix.a.

Therfore I confessed my sine vnto ye/ & hyd not mine vnrightuousnes. I sayd/ I will knowledge myne offēce/ & accuse my

selfe

selfe vnto the Lord/and so thou forgeuest me the wyckednes of my synne. Psalme. xviij.d.xxxi.a.

Haue mercy vppon me(O God)after thy goodnes/and according vnto ꝑ great mercyes do awaye myne offences. Wash me well from my wyckednes and clense me from my synne. For I knowledge my fautes/and my synne is euer before me. Against the only/against the haue I sinned/and done euell in thy syght. Psalme. L.a

Conuert thou me/and I shall be conuerted: for thou art my Lord God. Iere. xxxi.c. Psalm.lxxx.a.

O reconcile me wyth I scope/& I shall be clene: wash thou me/and I shalbe whyter then snowe. Psalm.l.a.

As we forgiue them that trespasse a= gainst vs.

Yf you forgyue other men theyr trespaces/your heauenly father shall also forgyue you. But and ye wyll not forgyue men theyr trespaces. no more shall your father

forgyue

forgiue you your trespaces. Math.vi.b. Luk xi.d.

Forgiue & it shalbe forgeuen vnto you Luk.vi.f.

Whan thou offrest thy gift at the alter & there remembrest that thy brother hath ought agaynst the. Leave there thyne offring before the alter, & go thy way fyrst and reconcile thy selfe to thy brother, and then come and offer thy gyft. Agree with thyne aduersary quickly whyle ÿ art in ÿ waye wyth him, least that aduersary deliuer the to the iudge, and the iudge deliuer the to the myniſter, and then thou be cast into prison. I saye vnto the verely, thou shalt not come oute thence, tyll thou have payde the vttermust farthinge. Mathew v.c.

Yf thy brother trespace ag'nst the, goo and tell him his faut betwene the and him alone. Item so shall my heauenly Father do also vnto you, yf ye everye one of you from your hartes, forgeue not hys Brother his trespaces. Mat. xviij.c.d. Luke. xvij.a.

Knowledge your fautes one to ā other and pray one for an other. Jacob.v.c.

Forbearing one an other, and forgeuig

one

one an other/if any man haue a quarell a=
gainst an other. Lyke as Chryst hath for
geuen you: euen so ye also. Colloss. iij. b.

Blesse thē that curse you: praye for thē
that wrongfully trouble you. Luke. vi. c.

Praye for them whych do you wrong
& persecute you/that ye maye be ỹ childrē
of your Father whiche is in heauen. For
he maketh hys sonne to aryse on the euell
and on ỹ good: and sendeth hys rayne on
the iuste and vniuste. Math. v. e.

Jesus Christ sayd) Father forgiue thē
for they wote not what they doo. Luke
xxiij. c.

Saint Stephen sayde/Laye not
thys synne to theyr charge.
Acte. vij. g.

And leade vs not in=
to tempta=
tyon.

Of two kindes of temptacions wherof the fyrst followynge / is Approbacion of fayth.

My brethern / coũte it exceding ioy whẽ ye fall into diuers temptacions / for asmo the as ye knowe / howe that the tryeng of your fayth bringeth pacience. Jacob. i. a. Roma. v. a.

Happy is the man that indureth in tẽptacion / for whẽ he is tryed / he shal receiue ỹ croune of lyfe / w̃ the lord hath promised to thẽ that love him. James. i. b.

My

My sonne / dispise not the chastening of the lorde / neyther faynt when thou artrebuked of hi. For whome the lord loueth / hi he chastenech / and yet he delyteth in hī euen as a father in his owne sonne. Pro iij.b.

The oué proueth the potters vessell / so doth temptacio of trouble trye righteous men. Eccle. xxvij.b.

Examen me (o lord) and proue me / trye out my reynes and my hart. Psal. xxv.a.

My grace is sufficient for the. For strength is made perfect thorow weakenes. ij. Cor. xij.a.

God is faithfull / which shall not suffre you to be tempted aboue youre strength / but shall in the middest of the temptacion make away to come out / that ye may bear it. i Cor. x.b.

The lorde knoweth how to deliuer the Godly out of tēptacion. ij. Pet. ij.b.

As for you / ye are they that haue bidde wt me in temptacions. Luk. xxij.b.

Of the other temptacion which we require to avoyde.

Watch

Watch and praye/that ye fall not into tẽptacyon: the spiryt is willyng but the flesh is weake. Math.xxvi.d. Marc.xiiij.d

Let no man saye/when he is tempted/that he is tempted of God. For God temteth not vnto euell: Neyther tempteth he any man/but euery mã is tempted/drawẽ away and entised of his owne concupiscẽce. Then when luste hath conceaued/she bringeth forth sinne/and sinne when it is finisshed bringeth forth death. Jacob.i.b

They that will be rich/fall into the tẽtacion and snare and into many folysh/& noisome lustes.i. Timo.vi.b.

Consyder thyne owne selfe/that thou also be not tempted. Galla.vi.a.

But delyuer vs from the Euell.

Be sober/ãd watch/for your aduersary the deuell walketh about as a roaring lyõ seking whome he may deuoure: Whome resyst stedefast in the faith/and knowe/ẏ your Bretheren in the woorld/haue euen the same afflictions.i. Ptri.v.b. Psalm. Liiij.d.

Satha hath desired after you/that he myght syfte you euen as wheate: but I haue prayed for the/that thy fayth fayle not. And when thou arte conuerted/strengthy thy brethern. Luke.xxij.c.

I sent ẏ I might haue knowledge of your Faith/least haplye the tempter had tempted you/& least oure labour had bene in vaine. i. Thess. iij. a

We knowe that who soeuer is borne of God/sinneth not. but he that is begotte of God/he kepeth hi selfe/and ẏ wicked toucheth him not. i. John. v. c.

For all ẏ is borne of God ouercõmeth the worlde/evé our faith. i. John. v. a.

For thyne is the kyngdome ād the power/ād the glory for euer. Amen

O Lorde God of Israel our father/prayed be thou now and euermore. O Lorde thine is the might/power/glory/victorye and the prayse. For all that which is in heauen and earth/is thyne. O lorde thyne is the kyngdome/& thou art Prince of all thinges. Thyne are the ryches/treasures/honour and dominion ouer all. And

in thy handes is the vertue/might/power excellencye Empyre and rule vppon and above all thinges. Wherfore nowe oure God/we giue laud praise and glory to thy most noble name. i. Chroni. xxix. c.

Read the whole. Psalm. cxliiij.

O the depenes of the riches both of the wisdom and knowledge of God: How incomprehensible are his iudgementes/and his waies vnsearcheable? For who hath known the mynd of the lord? or who hath bene his councell gever? Or who hath geuen him ought afore hand that he myght be recompensed againe? For of him/and thorowe him/and in him are all thinges. To him be praise for ever. Rom. xi. d.

To God only wise/our Sauiour/be glory & magnificence/Empire and powr/now and euermore. Amen. Iudic. i. g. Rom. xi. d. ij. Tim. vi. d. i. Petr. v. d. Apo. v. d. vij. c.

Thou art worthy (o lord) to receiue
glory and honour/and power
For thou hast created all
thynges/and for thy
wylles sake they are
and were created.

Our father which arte in heauen. Hallowed be thy name.

O Lord God our father in heauen/we thy mysearable children vppon erth/beseche the/that thou wylt mercyfully Looke on vs/and lende vs thy grace/that thy name may be sanctyfyed amonge vs/and in al the world/thorow the pure and sincere teachyng of thy word/and thorow ærnest charite in our daily lyuing and conuersacyon. Seclude thou gratyously all false doctrine & cuell lyuing/wherby thy word thy name/might be blasphemed and slaũdred.

Thy kyngdome Come.

O let thy kyngdom come and be græt. All synfull/blynd people and suche as are holden captyue of the deuell in hys kyngdome/those bryngē ȳ to the knowleadge of ȳ true faith/in Iesus Chryst thy sonne.

Thy

Thy wyll be done in earth as it is in Heauen.

Strengthe vs Lorde wyth thy spirite/ to do & to suffer thy wyll both in lyfe and death/ in wel and woo/ that our will may alway be broken/ offred vp & mortified.

Gyue vs thys Daye our Daylye Breade.

And geue vs our dayly bread. Preserue vs from couetous desyre/ and carefulnes of the belly: that of the/ we maye be assured to haue Aboundaunce of all good thynges.

And forgeue vs our trespaces/ as we forgyue them that trespas against vs.

Forgyue vs our trespace/ as we forgiue them whych offend vs: that our harte maye haue a sure and glad cõscience/ and that we neuer feare nor be afrayde for any Sinne.

And let vs not be led into temptacion.

Lead vs not into temptacion/ but helpe vs thorow thy spirite/ to subdue the flesh/ to despise the world with his vanities/ ād to ouercome the deuel wyth all his crafty assaultes.

But Delyuer vs from euell.

And fynally deliuer thou vs frō all euell both bodely and gostly/ tēporall ād æternall. Amen.

All they that ærnestlye desyre thys/ let thē saye. Amen. Beleuing wythout any doubte that it is heard in heauē/ accordige as Christ promised vs sayig/ whā ye pray beleue assuredly that ye shall haue it/ ād it shall come to passe.

The somme of the prayer

Seke ye fyrst the kingdome of God/ & all these thinges shalbe ministred vnto you Luke. xiiij. d.

Finis

Proue the spyrites whether they be of God. Ihon. iiij. i. Reg. viij. d. Mat. vij.